CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY EVENING, DECEMBER 26, 1823. No. 20.

Miscellaneous Selections.

EXTRACT FROM CHANNING'S SERMON.

(*Continued from our last.*)

Fourthly. Having thus spoken of the unity of God; of the unity of Jesus, and his inferiority to God; and of the perfections of the divine character; I now proceed to give our views of the *mediation of Christ* and *of the purposes of his mission.* With regard to the great object, which Jesus came to accomplish, there seems to be no possibility of mistake. We believe, that he was sent by the Father to effect a moral or spiritual deliverance of mankind;—that is, to rescue men from sin and its consequences, and to bring them to a state of everlasting purity and happiness. We believe, too, that he accomplishes this sublime purpose by a variety of methods; by his instructions respecting God's unity, parental character, and moral government, which are admirably fitted to reclaim the world from idolatry and impiety, to the knowledge, love, and obedience of the Creator; by his promises of pardon to the penitent, and of divine assistance to those, who labour for progress in moral excellence; by the light which he has thrown on the path of duty; by his own spotless example, in which the loveliness and sublimity of virtue shine forth to warm and quicken as well as guide us to perfection; by his threatenings against incorrigible guilt; by his glorious discoveries of immortality; by his sufferings and death; by that signal event, the resurrection, which powerfully bore witness to his divine mission, and brought down to men's senses a future life; by his continual intercession, which obtains for us spiritual aid and blessings; and by the power with which he is invested of raising the dead, judging the world, and conferring the everlasting rewards, promised to the faithful.

We have no desire to conceal the fact, that a difference of opinion exists among us, in regard to an interesting part of Christ's mediation; I mean, in regard to the precise influence of his death on our forgiveness. Some suppose, that this event contributes to our pardon, as it was a principal means of confirming his religion, and of giving it a power over the mind; in other words, that it procures forgiveness by leading to that repentance and virtue, which is the great and only condition on which forgiveness is bestowed. Many of us are dissatisfied with this explanation, and think that the Scriptures ascribe the remission of sins to Christ's death, with an emphasis so peculiar, that we ought to consider this event as having a special influence in removing punishment, as a condition or method of pardon, without which repentance would not avail us, at least to that extent, which is now promised by the gospel.

Whilst, however, we differ in explaining the connexion between Christ's death and human forgiveness, a connexion which we all gratefully acknowledge, we agree in rejecting many sentiments, which prevail in regard to his mediation. The idea which is conveyed to common minds by the popular system, that Christ's death has an influence in making God placable or merciful, in quenching his wrath, in awakening his kindness towards men, we reject with horror. We believe, that Jesus, instead of making the Father merciful, is sent by the Father's mercy to be our Saviour; that he is nothing to the human race, but what he is by God's appointment; that he communicates nothing but what God empowers him to bestow; that our Father in heaven is originally, essentially, and eternally placable, and disposed to forgive; and that his unborrowed, underived, and unchangeable love, is the only fountain of what flows to us through his Son. We conceive, that Jesus is dishonoured, not glorified, by ascribing to him an influence which clouds the splendour of divine benevolence.

We farther agree in rejecting, as unscriptural and absurd, the explanation given by the popular system, of the manner in which Christ's death procures forgiveness for men. This system teaches, that man, having sinned against an infinite being, is infinitely guilty, and some even say that a single transgression, though committed in our early and inconsiderate years, merits the eternal pains of hell. Thus an infinite penalty is due from every human being; and God's justice insists, that it shall be borne either by the offender, or a substitute. Now, from the nature of the case, no substitute is adequate to the work of sustaining the full punishment of a guilty world, save the infinite God himself; and accordingly, God took on him human nature, that he might pay to his own justice the debt of punishment incurred by men, and might enable himself to exercise mercy. Such is the prevalent system. Now, to us, this doctrine seems to carry on its front strong marks of absurdity; and we maintain that Christianity ought not to be encumbered with it, unless it be laid down in the New Testament fully and expressly. We ask our adversaries, then, to point to some plain passages where it is taught. We ask for one text in which we are told that God took human nature, that he might appease his own anger towards men, or make an infinite satisfaction to his own justice;—for one text, which tells us, that human guilt is infinite, and requires a correspondent substitute; that Christ's sufferings owe their efficacy to their being borne by an infinite being; or that his divine nature gives infinite value to the sufferings of the human. Not one word of this description can we find in the Scriptures; not a text which even hints at these strange doctrines. They are altogether, we believe, the fictions of theologians. Christianity is in no degree responsible for them. We are astonished at their prevalence. What can be plainer, than that God cannot, in any sense, be a sufferer, or bear a penalty in the room of his creatures? How dishonourable to him is the supposition, that his justice is now so severe as to exact infinite punishment for the sins of frail and feeble men, and now so easy and yielding as to accept the limited pains of Christ's human soul, as a full equivalent for the infinite & endless woes due from the world? How plain is it also, according to this doctrine, that God instead of being plenteous in forgiveness, never forgives; for it is absurd to speak of men as forgiven, when their whole punishment is borne by a substitute. A scheme more fitted to bring Christianity into contempt, and less suited to give comfort to a guilty and troubled mind, could not, we think, be easily invented.

We believe too, that this system is unfavourable to the character. It naturally leads men to think, that Christ came to change God's mind, rather than their own; that the highest object of his mission, was to avert punishment, rather than to communicate holiness; and that a large part of religion consists in disparaging good works and human virtue, for the purpose of magnifying the value of Christ's vicarious sufferings. In this way, a sense of the infinite importance, and indispensable necessity of personal improvement is weakened, and high sounding praises of Christ's cross seem often to be substituted for obedience to his precepts. For ourselves, we have not so learned Jesus. Whilst we gratefully acknowledge, that he came to rescue us from punishment, we believe, that he was sent on a still nobler errand, namely, to deliver us from sin itself, and to form us to a sublime and heavenly virtue. We regard him as a Saviour, chiefly as he is the light, physician, and guide of the dark, diseased, and wandering mind.—No influence in the universe seems to us so glorious, as that over the character; and no redemption so worthy of thankfulness, as the restoration of the soul to purity. Without this, pardon, were it possible, would be of little value. Why pluck the sinner from hell, if a hell be left to burn in his own breast? Why raise him to heaven, if he remain a stranger to its sanctity and love? With these impressions, we are accustomed to value the gospel, chiefly, as it abounds in effectual aids, motives, excitements to a generous and divine virtue. In this virtue, as in a common centre, we see all its doctrines, precepts, promises meet, and we believe, that faith in this religion is of no worth, and contributes nothing to salvation, any farther than as it uses these doctrines, precepts, promises, and the whole life, character, sufferings, and triumphs of Jesus, as the means of purifying the mind, of changing it into the likeness of his celestial excellence.

EXTRACT FROM FOX'S SERMONS.

(*Continued from page 69.*)

Second objection.—Unitarianism is a cold and heartless system, alike unfavourable to zeal and devotion.

Of this we desire no stronger refutation than a reference to the principles which are thus accused. Admiration, love, hope, joy, and every benevolent and pious emotion are their natural and unavoidable results in the heart of him by whom they are sincerely believed. Who can call the universal paternity of God a powerless or chilling doctrine? Who will say that the devout affection due to the Author of all good is weakened by referring all blessings to one being alone, instead of dividing them between three persons, filling distinct offices, and bestowing separate mercies?

If the book of Psalms be taken as a model of devout feeling, we certainly are not backward to admire and cultivate it. Be it remembered that the pure, glowing, and elevated emotions there delineated are the result of strictly Unitarian principles. The effusions of love and praise to God and Christ, in the New Testament, are equally consistent with our principles, and congenial to our hearts.

We are, however, not advocates for making feeling the essence of religion. "It is in a great degree constitutional, and is by no means found in exact proportion to the virtue of a character." Right views and habits are not less important, nor do they occupy less space in that volume to which we all refer as the standard of religion. There is too much excitement about the popular faith. The cultivation of the understanding, and the religion of the life, are thrown into the shade, to dwell on topics which merely produce temporary emotion. It is rather a presumption for, than against, Unitarianism, that it suits not the vitiated palate and feverish heart of those who have been accustomed to a religion of passion. They are like readers of romance, who cannot relish the sober facts of history; or lovers of war, whose stormy passions cannot endure the repose and regularity of peace: yet, however uncongenial with their thirst for excitement, the one is a source of knowledge the other of happiness, to mankind.

Zeal is supposed to be inseparable from true religion, and Unitarianism is charged with a deplorable deficiency of this quality. We are asked, Where are our missionary societies, heathen converts, &c.? The forefathers of the objectors were triumphantly asked the same questions by the Catholics from whom they recede; and to them we refer for a reply, founded alike on their circumstances and ours. If zeal can only be supported by the notion that belief in our opinions is essential to salvation, may we ever remain without it! If a decided conviction of the utility of free inquiry, the importance of religious truth, the sole right of the Father to divine honours, and efficacy of Unitarianism to expand the heart, elevate the character, and tranquilize the mind, be adequate motives to zealous exertion,—these we have,—and on these we can act without judging the hearts of others, or consigning to misery the many wise and good men from whom we differ.

A third objection is, that Unitarianism degrades the Son of God.

He occupies not the same place in ours, as in the popular creed: we do not believe him to be very and eternal God, nor do we pay him divine honours. Yet we plead not guilty to the charge. We cannot think him degraded by our denying to him a character which he disclaimed*, and withholding a worship which he prohibited†. Every honour which Scripture demands for him, is by us rendered most willingly and gladly. From his instructions we form our sentiments; by his precepts we regulate our conduct; we are proud of bearing his name, and desirous of copying his example; on his resurrection rest our hopes of immortality; from his lips we expect our future sentence; and to his name we ascribe glory and honour for ever! Who then shall impute to us a voluntary infringement of his rights or degradation of his character?

There should be a distinction made between wilful misrepresentation and the necessary result of honest conviction. If we oppose the worship of Christ, it is because we think it unscriptural; not because we are deficient in the respect and veneration due to his character.—Before the coming of Christ, Moses was the most illustrious of the messengers of God: the Apostles assigned him but the second place: could they therefore be charged with degrading him? At the Reformation, the Protestants opposed, as idolatrous, the worship of the Mother of Christ: were they therefore her enemies and calumniators? Our circumstances, and our justification, are precisely similar.

And in what respect do we degrade Christ? We make his moral triumphs more splendid. There is no merit in the conquests of an invulnerable hero. God cannot be tempted; and if Christ was God, his resistance to temptations which appeal only to the weaknesses of humanity could cost no effort, and deserve no honour. It is only on our views of his character that his conflict was real, and his success glorious. We make his patience under insult and suffering more illustrious. God is essentially impassible: He cannot be liable to pain and sorrow. The notion of the Saviour's deity at once destroys his merit in not reviling, when reviled; not complaining when afflicted; not avenging, when injured; not shrinking from incessant exertion, the privation of food and rest, and the extreme of bodily torture. That to him would be unfelt, which to us appears overwhelming.

In truth it does appear that, so far from degrading Christ, we are his vindicators from degradation. This is eminently the case if we attend to his discourses. For instance: He affirms, speaking of his second coming, *Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.* Mark xiii. 32. Now this assertion can only be true on the supposition that he was not God. The advocates for his divinity have two ways of explaining the passage: 1st, That he did not know it *as man*, though he did as God. But if both natures were united in one person, what he knew in one character he must know in the other also. Besides, the question was addressed to him in his highest capacity, as the Messiah, to which character Deity is supposed to be essential, and in that character he answered, placing himself above other men, and messengers of heaven. Therefore in his highest capacity he did not know it, and was not God. 2d, that he did not know it *as a subject of revelation.* This effort at explanation is equally unsuccessful; for, granting so unfounded and unreasonable an interpretation of the word *know*, it would not then be true that the father himself knew it. It was no more a subject of revelation by him than by the Son; and the untruth is only shifted, instead of being removed. There is no avoiding the obvious fact, that Christ affirms a difference of knowledge between his Father and himself. The denial of his divinity, and the assertion of his veracity, must stand or fall together. Let any candid man consider this and similar passages, and then say who they are that degrade Christ.

* Why callest thou me good? There is none good but one, that is God. Matthew xix. 17.

† In that day ye shall ask me nothing. John xvi. 23.

BRIEF HINTS TO PARENTS.

Fearfulness and Fortitude.—Fear is an infirmity which, if suffered to gain the ascendency, is most enslaving to the mind. To secure our children from all unnecessary and imaginary fears, they should, as far as possible, be guarded from every thing likely to excite sudden alarm, or to terrify the imagination. Stories about ghosts, apparitions, extraordinary dreams, and all other gloomy and mysterious tales, should never be named in their presence.

How cruel, then, *purposely* to excite in them false terrors; as by threatening them with "mad dog," or "black man who comes for naughty children," &c. or, in order to hinder them from touching what they ought not, to tell them that "it will bite." By such means, they may acquire imaginary terrors that may accompany them through life. For it is a well known fact, that there are many sensible persons who are slaves through life to the terrors of darkness, in consequence of their having been frightened when children, by the foolish stories of ghosts and apparitions' having been seen in the dark.—Thus ghosts and darkness are associated together in childhood, and impressed by the passion of fear: and though reason in riper age, has pointed out the absurdity, it has not been always able to extirpate the fear.

By guarding children from useless fears, one step is gained towards the cultivation of fortitude; yet another and important one is, to infuse into the system of education a certain portion of resolution and hardihood; to train up those entrusted to us to be inhabitants of a world, in which they are to meet with pain, sickness, dangers, and sorrows; and in which, consequently, self-denial and fortitude are essential. While we wish to avoid every appearance of unkindness and want of feeling, let us not err, by adopting too tender and enervating a system. Let us distinguish, and maintain the distinction between the wants of nature and those of imagination; bring up our children as little dependent as possible upon bodily indulgence and luxuries; accustom them to the plainest food, to beds not too soft, airy rooms, and, as far as their constitutions will allow, to hardy habits.

For children to have every thing done for them, tends to enervate the mind, and to render them helpless beings, unable to contrive for themselves. The "I can't," with which children are apt to reply to commands given them, is rarely to be admitted.

From Dr King's anecdotes of his own times.

AVARICE, says the author of 'Religio Medici' seems to me not so much a vice, as a deplorable picture of madness; and if he had added *incurable*, his definition would have been perfect; for an avaricious man is never to be cured, unless by the same medicine which perchance may cure a mad dog. The arguments of reason, philosophy, or religion, will little affect him; he is born and framed to a sordid love of money, which first appears when he is very young,—grows up with him, and increases in middle age, and when he is old, and all the rest of his passions have subsided, wholly engrosses him. The greatest endowments of the mind, the greatest abilities in a profession, and even the quiet possession of an immense treasure will never prevail against avarice.

My lord Hardwick, the late lord Chancellor, who is said to be worth £800,000, sets the same value on a half crown now, as he did when he was worth only one hundred. That great captain, the Duke of Marlborough, when he was in the last stage of life, and very infirm, would walk from the public rooms in Bath to his lodgings, in a cold, dark night, to save six pence in chair hire. If the Duke, who left at his death more than a million and a half sterling, could have foreseen that all his wealth and honours were to be inherited by a grandson of my lord Trevor's, who had been one of his enemies, would he have been so careful to save six pence for the sake of his heir?

Sir James Lowther, after changing a piece of silver in George's Coffee House, and paying two pence for his dish of coffee, was helped into his chariot, (being then lame) and went home; some little time after, he returned to the same Coffee House on purpose to acquaint the woman who kept it, that she had given him a bad half penny, and demanded another instead of it.—Sir James had about £40,000 per annum, and was at a loss whom to appoint his heir. I knew one Sir Thomas Colby, who lived at Kensington, and was, I think, a commissioner in the victualing office; he killed himself by rising in the middle of the night, when he was in a very profuse sweat, the effect of a medicine which which he had taken for that purpose; and walking down stairs to look for the key of his cellar which he had inadvertently left on the table of his parlour: he was apprehensive that his servants might seize the key and rob him of a bottle of port wine. This man died intestate, and left more than £200,000 in funds, which was shared among five or six day labourers, who were his nearest relations.

A religion which consists in opinions only, will not advance us in our progress to heaven; it is apt to inflate the mind with the pride of disputation; and victory is so commonly the object of debate, that eternity is out of sight.

Christian Register.

BOSTON, FRIDAY, DECEMBER 26, 1823.

On Wednesday the 17th inst. the Rev. Orville Dewey was ordained to the pastoral care of the First Congregational Society in New-Bedford. The order of Services was as follows :—

Introductory prayer by Rev. Mr Goodwin of Sandwich; Sermon by Rev. Mr Tuckerman of Chelsea, from Hebrews 1 Chap. 1 and 2 Verses; Consecrating prayer by Rev. Mr Ripley of Waltham; Charge, by Rev. Mr Kendall of Plymouth; Right Hand of Fellowship, by Rev. Mr May of Brooklyn, Con. and Concluding Prayer by Rev. Mr. Swift of Nantucket.

We understand that the services were uncommonly interesting and impressive, and that they were accompanied by very appropriate and excellent music.

From what we hear of the present state of this society, and what we know of the gentleman now connected with them as their minister, we think they have the highest cause of gratitude and self gratulation.

Considering the injurious and unchristian treatment which Mr. Dewey has received from the prebsytery in New York, in their endeavours to silence him as a preacher by withdrawing their license and by excommunicating him from their church, on account of the change in his religious opinions, we deem this a proper occasion to bear our testimony against this unchristian (though, as it has proved) harmlesss anathema, as well as to express the common feeling which is entertained here, of the high worth—both as a scholar, as a man of piety, and as a christian teacher—of the individual against whom it was aimed. As a substantial proof of the respect and affection which is entertained for him by the religious society with which he has officiated in this city, for upwards of a year, we need only mention that he has received from them a present of about a thousand dollars, obtained by subscription, for the purchase of a library.

We are happy to learn that Mr Samuel Barrett, a candidate preacher, from Cambridge, has been invited to become the minister of the Unitarian Society in Philadelphia, with which the Rev. Mr Taylor has officiated for a number of years past. We understand that Mr Barrett will preach to this society during the winter, and that there is a probability that on the opening of spring, some arrangements will be made for his permanent connexion with them.

Hampshire Missionary Society.—The funds of this Society are estimated to amount to about $5450. The total amount of receipts during the last year was $2555,94. The expenditures during the year were $2321,92. The greater part of the yearly income of this society is drawn from the contributions of the inhabitants of the old county of Hampshire.

Fourteen Missionaries were in the employ of this society during the last year.

Salaries.—The salaries allowed by the American board of Commissioners to the unmarried Missionaries at Bombay, Ceylon, Malta and Palestine, is $444 each, and to those who have families $666. Those among the Indians, and also those at the Sandwich islands have nothing but their food and clothing from the resources which support the establishment.

Decline of Mahometanism.—A gentleman of respectable rank and character, who has resided twenty four years among the Arabs and Persians, writes that Mahometanism is greatly on the decline among the Persians. The pilgrimages to Mecca are much lessened, and those who go are contented with going without making any presents. In consequence of which the Ottoman government is obliged to make large remittances for the payment of its officers and troops.

It is stated in a late number of the London Evangelical Magazine, that a young Persian prince, by the name of Mirza Mahomed Alí, has lately been converted to the christian faith, and baptized at Astrachan, by the Scottish Missionaries.

Pitcairn's Island.—In some late accounts of Pitcairn's Island, it is stated that John Adams, the patriarchal Governor of that island, is apprehensive that the increasing intercourse between Europeans who trade in those seas, and the inhabitants of that island, will be a means of corrupting the manners and morals of the young. He is said to be desirous that some person of weight of character and piety should settle among them during his life-time, that he may be relieved from the care of the colony, and his anxiety for the security of their virtue and peace. It is the wish of Mr Adams, that, if any such person should come to settle amongst them, he should be an Englishman and a minister, and that he should be sent out under the sanction of the London Missionary Society.

Two Chinese youths, *Henry Martyn Alan*, and *William Alum*, have lately arrived in this country, and are pursuing their studies at the Foreign Mission School, at Cornwall, Con.

The Rev. W. J. Fox (Eng.) has lately published a letter addressed to the Rev. C. J. Bloomfield, D. D. occasioned by his Lectures on the gospel of St John, as bearing testimony to the divinity of our Saviour.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

SUDDEN CONVERSIONS.

Unitarians being accustomed to consider the distinguishing doctrines of Calvinism, as irrational and unscriptural, are in danger of falling into the error of believing, that every thing, in any way, associated with these doctrines, ought to be rejected as absurd and dangerous. But such error may not be without very injurious influence upon the interests of rational piety. Some, who advocate a system of doctrines, which we feel obliged to reject, are men of distinguished intellectual powers, of acknowledged piety, and of great practical wisdom. It is folly to suppose, that *all* their views on the subject of religion are false; and that all their plans for promoting practical godliness are injudicious.

I select one topic, that of sudden conversion, on which some Unitarians have expressed opinions which seem to be adopted from very insufficient reasons, and to be very feebly supported. Indeed it is observed, that the opponents of the liberal system consider it "as professedly despairing of any sudden reformation from vicious habits, as against the established laws of the moral world." But confident I am, that some, who cordially embrace the doctrines of this system, do not despair of sudden reformations. I hope that the number who do not, is far greater than many seem to suppose. It is very true, that in what are usually denominated revivals of religion, scenes of extravagance have been exhibited, and that not unfrequently, which have been calculated to prejudice the minds of sober men against all pretences to sudden conversion. But does it follow, that because some, who have in such seasons been boisterous in their expression of religious feeling, who have loudly proclaimed, that they have instantly passed from death into life, have soon fallen into religious indifference, or into flagrant immorality, that there are and can be no sudden conversions? Then it will follow, that there can be no conversions at all; for confessedly persons may be found, who have taken their steps with all the deliberation which any could desire, who have put on the livery of Christ, worn it for a season, and then fallen into habits of scandalous sins.

But it is said, that sudden conversion is contradicted by intellectual philosophy. Is this proved or even attempted to be proved? Intellectual philosophy is employed in investigating the phenomena of mind. Facts in the philosophy of mind, as well as in that of matter, are the only safe materials to be employed in reasoning. But sudden conversions are facts well known in the history of mind. They have been witnessed and acknowledged from the time of the conversion of Zaccheus to the present day. From what data then is it argued, that such conversions are inconsistent with intellectual philosophy? If the falling of an apple could give a new direction to the mind of Newton, which issued in opening the volume of nature, and rendering the mysterious characters, in which her laws are written, intelligible to an astonished and admiring world; why is it not possible, that a single incident, or a single truth, suggested to the conscience of a sinner, may not give a new direction to all his moral powers, and issue in opening to his enraptured view the beauty and reward of christian holiness?

It is believed, that mistaken views upon the subject are not unfrequently taken in consequence of confounding conversion with that ever advancing improvement, which is necessary to give perfection to the christian character. To combat the opinion, that the christian character may be rendered complete, and perfect in a moment, is wasting our strength in disproving what no sober man of any sort ever believed. Conversion is turning from the love and practice of sin to the love and practice of holiness. The love and the habits of obedience may improve, as new lights let in upon the understanding, and as experience demonstrates, more fully, that to be spiritually minded is peace and joy. But that a sinner may not suddenly be brought to change the direction and character of his affections and practice, because he cannot without painful efforts, and long continued discipline, be advanced to the highest virtues and joys of christian faith, is a supposition entirely unsupported by sound reasoning, and of most dangerous practical tendency.

It is not doubted, that in many instances the mind and heart are gradually won to the cause of christian piety. The means in operation under the influence of God may exert some power. The objections to a religious faith and life may gradually lose their force. But in such instances the good influence exerted over character is, it is believed, usually to him, who is benefitted by it, imperceptible. He exerts no voluntary agency in the affair; but is carried forward by the circumstances, in which he is placed, and his spiritual health improved by the atmosphere which he breathes. But should the subject of religion be brought to his mind distinctly, there must be a time, when the resolution is deliberately taken to conform his heart and life to the laws of the gospel. Before he makes this determination, he cannot be denominated a converted man; for he who does not actually *intend* to serve God, who is not governed by religious motives, however decent may be his moral habits, cannot with any propriety be called a christian.

How will the religious teacher, who believes that sudden conversion is impossible, that gradual reformations alone are attainable, go to his work of producing a moral change in the character of an acknowledged sinner, of one who disputes not the authority of Christ, but who constantly violates his precepts? Suppose the sinner to be given to gross habits of intemperance. Shall he be told that he must weaken his draughts a little to day, and a little more to-morrow; that for the present week he must indulge in intoxication but once; that the next month must pass with but one act of this degrading nature; and that in this way he must weaken and destroy a habit, which has assumed the character of madness? It would require no very extraordinary power of foresight to predict, what would be the consequences of such a course. Would the result be different with respect to any habit of guilty self-indulgence? Would it be different with other habits of sinning? Take the man, for example, who is building up an estate by the practice of fraud. Tell him he cannot hope suddenly to abandon his vicious pursuits; that he must cheat a less number of persons to day, than he did yesterday, and a less number to-morrow than to-day, and thus gradually bring himself to scrupulous honesty. The absurdity of such a process must be apparent to every mind. It supposes, that a man is thoroughly determined to repent of and abandon all sin, and yet determined to continue sinning; that he loves and hates the same thing at the same moment. The hope of gradual reformations, undertaken with the *express view* of reforming by degrees, I must believe to be inconsistent alike with intellectual philosophy, and with the testimony of experience.

I will here introduce a few remarks from Paley, who cannot be considered as inclined to extravagance, or as an unskilful reasoner on subjects of this nature. Want of room is my apology for the garbled manner, in which I make the quotation, and I refer you to his Sermon on Preservation and Recovery from Sin for more complete views.

"What I am speaking of is the trying to break off our sins by degrees. Now in the first place it is contrary to principle. A man is supposed to feel the guilt and danger of the practices, which he follows. He must be supposed to perceive this, because he is supposed to resolve to quit them. His resolution is founded upon springs from this perception. Wherefore I say, that it is contradictory to principle, to allow ourselves even once more to sin, after we have truly become sensible of the guilt, the danger and consequences of it. It is from that time known and wilful sin. I own, I do not see how the plan of gradually diminishing a sinful habit can be consistent with, or proceed from sincere religious principles; for as to what remains of the sinful habit, it implies an express allowance of ourselves in sin, which is utterly inconsistent with sincerity. These attempts, therefore, at gradual reformation do not proceed from a true, vital religious principle, which principle, succoured by God's grace, is the only thing that can stand against sin strengthened by habit. So I should reason upon the case looking at it in its own nature. The next question is, How is it in fact? what happens to gradual reformation? Perpetual relapses, perpetually defeated and weakened resolutions. Would to God we could say, that gradual reforms were frequently successful! they are what men often attempt; they are alas! what men usually fail in!"

"But it will be asked, what better plan have we to offer? We answer to break off our sins *at once*. Acting thus we may pray, we may hope for the assistance of God's Spirit in the work and struggle, through which we have to go. And I take upon me to say, that all experience is in favour of this plan in preference to that of gradual reform; in favour of it, both with respect to ease and happiness."

"But to those sudden changes, which we recommend, will it be objected, that they are seldom lasting? Is this the fact? Are they more liable to fail, than attempts to change gradually? I think not. And there is always this difference between them. A sudden change is sincere at the time; a gradual change never is such truly and properly; and this is a momentous distinction!"

This is indeed a subject of vast practical importance. It is difficult to conceive, that the minister of Christ can go to the imperious and painful duty of warning sinners of their danger, and entreating them to become reconciled to God, if he believe that it is impossible that his admonitions should have a decided and present effect, with the same ardour, and impressiveness, as if he believed, that he might be the humble instrument of immediately dispersing the illusions, which blind the sinner's conscience, and of turning him to the safe and pleasant path of religion. Nor can it be doubtful, that the influence of a belief, which allows the sinner to expect safety by lopping off one sinful practice or propensity, while he wilfully indulges others, with the hope that at some distant period, he shall gain an entire victory over every sin, must be most fatal to the cause of piety, and dangerous to the souls of men. If those, who embrace, what we are compelled to believe irrational and unscriptural doctrines, are improving in their practical habits by being connected in society with those, who embrace a purer faith, God grant, that Unitarians may not be found slow to imitate what is truly excellent in the belief and practice of men, who though greatly mistaken in their views of some christian doctrines, are yet distinguished by great energy of enterprize, by an untiring zeal, and, in many things, by great practical wisdom.

T.

For the Christian Register.

TYTLER'S HISTORY.

The elements of General History, by Alexander Frazer Tytler of Edinburgh, has been used in the schools of the middle states for several years; and the work has lately been introduced into some of the principal schools of New England. It has been made a classic in some of the New England Colleges. We believe five or six editions of it, in all, have been published in this country. The objection to this work for schools was its coming down only to the seventeenth century; and this objection has recently been removed in a well written continuation of the death of George III. by Rev. Edward Nares, D. D. Regius Professor of History in the University of Oxford. A copy of this continuation was forthwith imported by Isaac Hill, Esq. of Concord, N. H. who put the whole to press together with a succinct history of the U. States, and questions for the examination of scholars in the whole work, making a vol. of between six and seven hundred pages. The edition was from the press only about three months since; and although it consisted of 5000 copies, the publisher, it is understood, has but a few copies remaining on hand. So well was it recieved, that he has made arrangements for having the whole put into stereotype, at the foundery of the Messrs. Carters of this city. It is one of the largest works stereotyped in this country; and we sincerely hope, and have reason to believe from an impression of the merits of the work, that the enterprising publisher will find his interest promoted by the undertaking.

LITERARY AND SCIENTIFIC INTELLIGENCE.

Trumbull's History.—In 1810 the first volume of a history of the United States was published by the Rev. Dr Trumbull, of Connecticut. It was originally intended by the author, that the work should consist of three volumes, the *first* to close with the year 1764; the *second* with the capture of Gen. Burgoyne, and his army Oct. 17, 1777; and *third* with the year 1782; the whole comprizing a general history of three complete centuries. The first volume of this history is all that has been published. In a late number of the New-Haven Journal it is announced that the work of Dr Trumbull is to be continued, by a gentleman who is now engaged upon it.

The following extract from the closing part of the preface to the work, furnishes the author's apology for leaving it unfinished.

"The author had written the first volume, and one chapter of the second; but he had been so retarded by writing the history of Connecticut, and a number of unforeseen events, that considering his advanced age, and the necessary labors still on hand, he judged that he should not be able to complete the work himself, and therefore, sometime since, committed his manuscript history, so far as it had been written, and his collection of papers and documents relative to it, into the hands of a friend in whose ability and fidelity he places entire confidence, that they will be completed, as nearly as the nature and magnitude of the work will admit, according to the original plan and design."

We are told that the friend to whom Dr Trumbull left this work, has been collecting materials and making arrangements for the completion of the work. He has hitherto been hindered by unforeseen and unavoidable events and circumstances. We are assured however, that he has now entered in earnest upon the work, and that if nothing unexpected occurs to prevent, the remaining volumes may be expected in a reasonable time.

New Daily Paper.—The editor of the New-England Galaxy has expressed his intention to publish a daily paper in this city, provided the encouragement offered at the commencement, shall be sufficient to give a reasonable prospect of success. He will still continue to issue his weekly paper as formerly.

Height of Mountains.—Mount Blanc which rises 14,743 feet has been formerly considered the highest mountain in Europe. It has, however, been lately ascertained, as we are informed in the Memoirs of the Academy of Turin, that mount Rosa is the highest. It is found to measure 15,600 feet.

PORTRAIT OF LORD BALTIMORE.—A portrait of the founder of Maryland (conjectured to have been painted by Sir A. Vandyk) has been lately purchased by Mr C. W. Peale, of the corporation of Annapolis, and placed in the museum at Baltimore. It had been ever since the year 1760, a part of the furniture of a public hall or dancing room in Annapolis, it having been devoted by the donor to that use, for the time that said room should be the resort of the gay and fashionable.

"The picture is an excellent one," says one account of it, "and owes much to Mr Peale; who, by dint of ironing, new stretching, and cleaning, has rescued it some years longer from the grasp of decay. Mr Peale obtained it of the Corporation of Annapolis, on the promise of painting for them in exchange for it, the portraits of six governors.

LECTURES.—Lecturing has lately become a fashionable mode of communicating instruction. It is certainly an interesting, and we doubt not it is, in most instances, a successful mode of instruction. The patronage which has lately been given to the different private lectures, in this city, and in Salem, is evidence of an improving taste, and of an increasing thirst for information. We trust that these rational amusements will before long wholly take the place of the frivolities, and, too often, the vitiating and corrupting exhibitions of our theatres.

Captain Partridge of the Military School at Norwich, Vt. is now delivering a course of Military lectures, in this city.

If the introductory lecture was a fair specimen of the general character of these lectures, we think that those who have leisure will find themselves well compensated for their attendance The introductory lecture was very perspicuous, abounded with good sense, and was delivered with great modesty.

The Rev. Mr Cotting has for some time past been delivering lectures at the Columbian Museum, on Natural Philosophy. We understand these lectures have been well attended.

In Salem, Mr Stevens has lately delivered a course of lectures on Astronomy. These lectures, we learn, have been highly approved, and well patronized. We understand that Mr Stevens intends repeating his lectures in this city.

A course of lectures on the interesting science of Chemistry, has also been commenced in Salem, by Dr Ward. His lectures are well attended, and are spoken of in high terms.

CAPT. PARRY'S EXPEDITION. This expedition was fited out in England in 1821. Its object was to make discoveries in the polar seas, and to find, if possible the long sought for nothern passage into the Pacific.

Little seems to have been effected by this voyage, except to convince the world of the impossibility of effecting the contemplated passage. 'This notion,' says the N. Y. Daily Advertiser, "so long entertained and so often debated, seems now exploded for ever;—a limit is probably at length fixed beyond which no future adventurer will attempt to penetrate." Nor has much been added to the generol stock of science by this expedition. "The navigators did not reach the magnetic pole, yet all the electrical phenomena which they observed in the polar regions were south of the Zenith. The botanical specimens brought home, and which comprehend nearly the whole number of plants in those frozen climates, amount to no more than 27, although the mosses, grasses, &c. are included in the enumeration; and but one new gull has been added to ornithology."

GENERAL INTELLIGENCE.

THE GREEKS.

On Friday evening the 19th inst. a large and respectable meeting of the citizens was held at the *Exchange Coffee-House*, to consider and carry into effect the best measures for affording effectual aid to the oppressed inhabitants of Greece, in their present struggle for liberty and independence.

At a previous meeting, Prof. Everett had been requested to prepare a number of resolutions to be offered this evening for adoption. After the meeting was organized by the election of George Blake Esq., Chairman, Mr John Everett, secretary,—Professor Everett addressed the meeting in a very appropriate and eloquent speech, prefatory to the following resolutions, which he read and presented to the chairman.

RESOLUTIONS.

Resolved, As the unanimous sense of this meeting that we behold, with deep interest, the struggle now making by the Christian inhabitants of Greece, to throw off the Turkish Yoke; and that we cordially respond to the expressions of sympathy in their behalf made by the President of the United States, in two successive annual communications to Congress.

Resolved, That we view with great satisfaction the prompt and decisive manner in which the HON. DANIEL Webster has brought this subject before Congress, and that the thanks of this meeting be presented him for having so acceptably represented the feelings of his constituents on this occasion.

Resolved, That a committee of twelve be appointed, to present a Memorial to Congress on behalf of the members of this Meeting, praying them to take such measures in reference to this subject, as may, in their wisdom, seem expedient, on an occasion so highly calculated to arrest the attention of the Representatives of a free People.

Resolved, That the same Committee be directed to convey to His Excellency, Prince Mavromichalis, President of the Executive Council of Greece—and late President of the Messenian Senate of Calamata—the strongest assurances of the sympathy, with which the appeal of that Senate to the people of America has been received by them.

Resolved, That the same Committee prepare and publish an address to the citizens generally, for the purpose of effecting a concert of feelings in reference to the fate of five millions of fellow Christians, engaged in an arduous struggle for their lives and liberties; and that a copy of said address be transmitted to some of our fellow-citizens in the various towns in the Commonwealth, inviting them to hold auxiliary meetings for the promotion of a cause alike interesting to all.

Resolved, That a copy of said address be transmitted to every preacher of the Gospel in the State, requesting him, (if thought expedient,) to deliver a discourse on this subject, and to invite his people to a contribution for the relief of the sufferers, in a struggle so momentous in its connection with the cause of the Christian Church.

There were also four other resolutions,—one for the appointment of a Treasurer of the "Greek fund," one for the appointment of the Secretary of the Committee of Twelve, one for the appointment of Ward Committees for the collection of subscriptions in this city,—and one requesting Editors of papers throughout the State to publish the resolutions.

The resolutions were unanimously adopted. The Gentlemen appointed on the committee of twelve, were Hon. Tho's L. Winthrop—Hon. T. H. Perkins—Hon. John Welles—Gen. H. A. S. Dearborn—Hon. Benj. Gorham—Col. J.T. Austin—Hon. Josiah Quincy—Warren Dutton, Esq.—Col. Henry Orne—Dr J. C. Warren—Col. S. Harris, and S. A. Wells, Esq.—The Chairman of the meeting, George Blake, Esq. was added to the committee. It was voted that the Treasurer of the Greek Fund, and the War committees for soliciting subscriptions should be appointed by the general committee. Professor Everett was chosen Secretary of the committee.

We doubt not that the spirited measures which have been taken on this subject in this city, and also in the principal towns and cities at the South, will be followed by similar exertions in all parts of the commonwealth.

On our last page we have commenced the publication of a series of numbers lately published in the Boston Daily Advertiser, and attributed to the pen of professor Everett, in which we are furnished with a concise but very satisfactory history of the present war in Greece. Those of our readers who have not seen these numbers, will, we think, be gratified and rewarded in the perusal of them.

NEW JERSEY. The Legislature of New Jersey closed its session on the 12th inst. They passed sixty acts. Among these were one for abolishing imprisonment for debt, in certain cases,—and one for reducing the rate of interest to six per cent.

COAL. It is stated in the Worcester Yeoman, that an extensive bed of Coal has been discovered in that town. It is said to be of as good a quality as the Rhode Island coal.

STATISTICS.—The table of the 39 States comprising the German Confederation, drawn up according to the latest data, taken from the archives of the Diet, makes the population to be 30,178,811 souls; the revenue 219,933,627 florins, the number of votes in the Diet 70: of which Austria, Prussia, Bavaria, Hanover, Saxony, and Wurtemberg, have four each; Baden, Hesse Cassel, Hesse Dramstadt, Holstein and Luxemburg, three each; Brunswick, Nassau, and Mecklenburgh Schwerin, two each; and the other 25 states one vote each.

It may be added, that the total population of the Confederation is divided nearly into 17,000,000 of Catholics, 13,000,000 of Protestants, and 200,000 Jews inhabiting a country of 11,869-12 German square miles, which forms 1-13th of the territory of Europe. The army of the Confederation is, in time of peace, 301,780 men, and in time of war, 452,670. In the above statement of the population, only those countries are included which actually form a part of the Confederation, and not the other dominions which some of the members possess—such as Hungary and the Italian states of Austria, the kingdom of the Netherlands, whose sovereign is a member as Grand Duke of Luxemburg only, &c. *Brussels paper.*

GROWTH OF UTICA. In 1820 the population of Utica, was 2,672; it is now 4,107. There are seven houses for public worship; one academy & two court houses; two banks; one free school, and fifteen other schools. There are 725 buildings of every description, 102 of which are built of brick or stone; 97 buildings have been erected the year past.

Produce to the value of $3,590,000, passed Louisville, down the Ohio, in 1822.

There are said to be 20,000 Catholics in the West-American States.

Nearly 13,000 head of cattle have crossed the river Susquehanna, on the Columbia Bridge from the westward, through the past summer and fall.

The merchants of Pearl-street, N. York, have voted to present two elegant Silver Vases to Dewitt Clinton, in testimony of his efforts in promoting internal improvement.

IMPROVEMENT IN PHILOSOPHY.—We are informed that Benjamin Jourdan, of Putnam county, Geo. has recently invented an instrument for taking the sun's meridian altitude, for accuracy and simplicity perhaps superior to any thing of the kind in use. Its great accuracy has been ascertained in measuring the sun.—We give this information as we received it.

It was calculated, a few years since, that there were 16 millions of inhabitants in Spanish America. Brazil has 4 millions; and the United States 10 millions.

A person in S. Carolina raised the past season 800 bushels sweet potatoes on an acre! placing the vines singly in their beds an inch a part.—The same person had one potatoe 2 feet 9 inches long, and another which weighed 12 1-4 lbs! *Georgetown paper.*

Two new Banks and three new Insurance Offices are petitioned for in New York.

A "Steam Factory" has been incorporated for Portsmouth, with a Capital of $500,000.

SALT WELL.—The Spectator, published at Edwardsville, Illinois, states that twenty miles eastward of Carlyle, in that state, there is a well, from the water of which is made salt, equal in quality and effect to that of Epsom in England. The well is capable of affording daily, one hundred gallons of water which, being evaporated, will yield at least fifty pounds of pure salt.

The new ship Paris, from N. York for Havre, was wrecked near Cherbourg Nov. 1—and it is said the persons on board were drawn on shore in bas'ets by a hawser. Among the passengers, was bishop Cheverus, late of this city.

On the night of the 5th instant, the house of Rev Samuel J. Mills, pastor of the Congregational Church in Torringford, was totally consumed with all its contents.

The State of Georgia has a million of dollars in stock, and 425,775 in the Treasury, and it is proposed to loan the latter on Mortgages.

A new bill is before the Legislature of South Carolina to prohibit Free Negroes from entering that state.

The bill in favour of the Jews, is again before the Legislature of Maryland.

The 18th of March is appointed as a day of "Thanksgiving and fasting" in Maryland.

Congressional Proceedings.

SENATE.

FRIDAY, Dec. 12, 1823.—The resolution of Mr Barton, on the subject of an amendment to the constitution to provide for the election of President directly by the people, had a second reading.—Other resolutions passed various readings.

A memorial from Philadelphia, praying for a revision of the Tariff was committed. A petition was received and referred from the daughter of Gen. St Clair, stating that the government is indebted to her late father, for military services, and praying the relief of Congress.

The Senate adjourned to Monday.

MONDAY, Dec. 15, 1823. Private and other petitions were presented by various members. Among the petitions was one from R. I. praying for *an increase of the duties* on imported woollen goods.

A motiou was made by Mr Parrot of N. H. relative to a further increase of the navy. A resolution respecting claims of land in Louisiana, was presented by Mr Johnson of La. and laid over for consideration.

Mr Hayne of S. C. offered a resolution which was read twice and ordered to be printed—proposing that an amendment in the constitution be submitted to the legislature of the several states, to the intent that when there was no choice of President by the electors, in their usual manner of voting, they should be convened by a proclamation of the President, and that the candidate then voted for, who should have a number of votes equal to a majority of the whole number of electors, should be President.

Mr Dickerson, Mr Holmes of Maine, and Mr Lloyd of Mass., all gave notice that the next day they should call up certain resolutions previously offered, respecting certain amendments to the Constitution.

Mr Barbour's resolution relative to *Virginia claims* was agreed to. Mr Johnson's resolution lately submitted respecting the judiciary was amended and adopted.

After some attention to executive business, the Senate adjourned.

TUESDAY Dec. 16. Various memorials and petitions were this day presented.

All the proposed amendments to the Constitution, in relation to the election of President, which have been offered during the last and present sessions, were referred to a select committee and ordered to be printed.

Mr Parrot's motion authorizing an inquiry respecting the expediency of augmenting the navy was again read and adopted.

WEDNESDAY Dec. 17. A number of petitions on private and local subjects were presented.—The committee of claims reported the bill for the relief of Daniel D. Tompkins' without amendment.

HOUSE OF REPRESENTATIVES.

WEDNESDAY, Dec. 10. A bill was reported for the relief of Daniel D. Tompkins. It was read twice, and has since passed.

Mr Webster, chairman of the Committee on the Judiciary, reported a bill respecting the sittings of the District court in Mobile which was read twice.

Mr M'Lean laid on the table a resolution asking of the Prsident information respecting the Florida treaty.

The committee on roads was instructed to report on the expediency of opening roads from Pensacola to St Augustine, and from St Marks, to cape Sable, in Florida.

The Military Committee was instructed to report on the expediency of completing the fortifications on Dauphin's island.

A resolution was offered by Mr Hemphill, on the subject of our claiming indemnification for French spoilations on our commerce.

The committee on Roads and Canals was instructed to inquire into the expediency of making appropriations for opening a canal between the navigable waters of the Tennessee and Coosy rivers.

The committee on the Judiciary was instructed to report on the expediency of equalizing as nearly as possible the salaries of the District Judges which have varied from $800, to 3000 in the different states.

FRIDAY, Dec. 12.—Mr. Fuller submitted a resolution that the President be requested to furnish to the House, a Plan for a Peace establishment of the United States.

The committee of Ways and Means was instructed to report on the expediency of repealing the duty on Salt.

After acting on a number of motions and resolutions of little public interest, the House adjourned to Monday.

MONDAY, Dec. 15. A bill "to procure the necesary surveys and estimates on the the subject of roads and canals," was read twice.

Mr Fuller's resolution relative to a Naval Peace Establishment was agreed to unanimously.

A motion was made by Mr Poinsett relative to the expediency of building ten sloops of war. A motion was also made relative to the expediency of ascociating with the Military Academy at West Point, a school of Instruction for the Midshipmen of the navy of the U. S.

TUESDAY, Dec. 16.—Mr Webster from the Judiciary committee reported *against* the expediency of giving concurrent Jurisdiction to the State Supreme Courts, in certain cases under the patent law.

A bill was reported for the relief of *Sarah Perry*, Mother of the late Oliver H. Perry.

Mr Mercer's resolution of yesterday was agreed to by the House.

WEDNESDAY, Dec. 17. A motion was made relative to an inquiry on the subject of uniting the waters of the Chesapeake and the Ohio.

On motion of Mr Lathrop, the committee of Ways and Means was instructed to consider the expediency of enlarging the terms on which the commissioners of the Sinking Fund are authorized to redeem certain parts of the public debt.

A motion was made relative to giving protection to American (to the exclusion of foreign) wreckers and fishermen on the coast of Florida. After the transaction of some business of importance, the House adj'd.

WASHINGTON, DEC. 10. The Hon. James Brown, of Louisiana, is appointed by the President and Senate, Envoy Extraordinary and Minister Plenipotentiary of the United States to France.

The Senate have confirmed the nomination of Hon. Smith Thompson to be Assistant Justice of the Supreme Court of the United States; Hon. Samuel Southard to be Secretary of the Navy, and the Hon. John M'Lean of Ohio, to be Post Master General.

The nominations of Mr Tudor, as consul at Lima; Harris E. Folger, of Mass. as Consul at Santa Martha; Willard Hall, of Virginia, as Marshal of East Florida; Peter Randolph, as District Judge of Mississippi; Fran. W. Armstrong as Marshal of Alabama; and Charles M. Norton, as Marshal of Mississipi, have been confirmed by the Senate.

FOREIGN ARTICLES.

By an arrival at New-York English papers have been received to Nov. 12. They furnish no news of importance. The following extracts from the Centinel will give a tolerable view of the subjects of chief interest.

The Paris extracts confirm the accounts previously received, of the surrender of the gallant Mina, with the strongholds of Barcelona, Tarragona, Badajoz, and, in short, all the fortified places which had not before been captured; and, also, of the homeward march of the main body of the French army. The Duke d'Angouleme had arrived in Madrid, and the King was daily expected there.

It was reported, that measures were in train, with the aid of the Allies, to send an expedition from Spain, in the vain hope of reducing the Spanish Ex-Colonists to submission; but the last advices from Cadiz make no mention of preparations for it.

The British papers were filled with spirited speculations on the line of conduct which England must pursue, in case France, or any of the Allies, should make common cause with Spain in her attempts on South America. There was, however, nothing *official* on the subject. The Admiralty was sending out ships and troops to the West-India islands, but whether to relieve others there, or to establish a force for future exigencies, did not appear.

TO CORRESPONDENTS. '*Christian Teachers, No. 1*' *is deferred for want of room.* '*L. L.*' *is received, and his further contributions are solicited.*

On Wednesday Dec. 3, Mr Wm. P. Kendrick was ordained at Hollis, as an Evangelist. The exercises on the occasion were as follows:—Introductory Prayer by Rev. N. Lord, of Amherst; Sermon, by Rev. J. H. Church, D. D. of Pelham; Consecrating Prayer, by Rev. Eli Smith of Hollis; Charge, by Rev. E. Hill of Mason; Fellowship of the Churches, by Rev. H. Moore of Milford; Concluding Prayer, by Rev. James Howe of Pepperell.

MARRIED,

In Taunton, Jacob Chapin, Esq. editor of the *Columbian Reporter*, to Miss Eliza Watson.

In Cahawba, Alab. Mr William B. Allen, publisher of the *Alabama State Intelligencer*, to Miss Sarah Titcomb, both formerly of Newburyport.

In Framingham, on Wednesday morning, by the Rev. Mr Train, Mr Josiah Norcross, merchant, of Boston, to Miss Ann Homer Mellen, daughter of Abner Mellen, Esq. of Framingham.

In Gloucester, Mr Gorham Parsons to Miss Abigail Chalice—Mr Mark Allen to Miss Clarissa Parsons.

In Roxbury, on Wednesday evening, by the Rev. Dr Porter, Mr Antipas Jackson, jr. of Newton, to Miss Mary Clay of R.

In Philadelphia, the Rev Samuel Sitgreaves, Rector of St Stephen's Church, Wilkesbarre, to Miss Anna Lyman, daughter of the late Gen. Wm. Lyman, of Massachusetts.

DIED,

In Medford, Mrs Mary Tufts, aged 67.

In Westerly, R. I. on the 15th inst. Amos Cross, Esq late Chief Justice of the Court of Common Pleas for the county of Washington.

In North-Bridgewater, widow Abagail Howard, 93 Widow Susanna Shepherd, aged 72. Miss Lucinda Dyke, aged 50. Miss Ann Keith.

At Northborough, Mr Isaac Mahan, of Boston aged 22.

In the City of Washington, Benjamin Homans, Esq late Chief Clerk of the Navy Deparment, aged 59—a native of Boston.

At Washington county, Alabama, Hon. Harry Toulmin, late Judge of the District Court of the United States, for the District of Mississippi.

An unusual mortality has occurred at Paris during the last six months.

Advice to a Young Woman at Service.

JUST published at this Office, for the Trustees of the Publishing Fund, price 6 cts. "Advice to a Young Woman at Service, in a letter from a friend, by the author of James Talbot."

ALSO,

In the press, and will be published on the 30th inst. the *third* part of the Geneva Catechism. Dec. 19

POETRY.

From the Nantucket Inquirer.

THE MOURNER.

There is a tie that Death divides
Which never can be joined again,
While sorrow o'er the wound presides,
And memory oft renews the pain.

The sympathies that friends bestow,
The bleeding heart cannot receive;
When veiled in tenfold shades of wo,
Its consolation is to grieve!

How sad the bosom now, that knew
The brightest joys that love could give!
All fading like a summer dew,
'Tis only length of grief to live!

But hush, my soul, no more repine!
Heaven had a privilege to call
My dearest friend to scenes divine,
Where smiling transport waits on all.

LORENZO.

THE PAST.

How wild and dim this life appears!
One long, deep, heavy sigh!
When o'er our eyes half-closed in tears,
The images of former years
Are faintly glimmering by!
And still forgotten whilst they go,
As on the sea-beach, wave on wave
Dissolves at once in snow.
Upon the blue and silent sky
The amber clouds one moment lie,
And like a dream are gone!
Though beautiful the moon-beams play
On the lake's bosom, bright as they,
And the soul intensely loves their stay,
Soon as the radiance melts away
We scarce believe it shone!
Heaven-airs on the harp-strings dwell,
And we wish they ne'er may fade—
They cease! and the soul is a silent cell,
Where music never played.
Dream follows dream thro' the long night-hours,
Each lovelier than the last—
But ere the breath of morning flowers,
That gorgeous world flies past.
And many a sweet angelic cheek,
Whose smiles of love and kindness speak,
Glides by us on this earth—
While in a day we cannot tell
Where shone the face we loved so well,
In sadness or in mirth.

MISCELLANY.

From the Boston Daily Advertiser.

HISTORY OF THE GREEK REVOLUTION.

Mr Hale.—I observed in your paper of Friday some remarks on the result of the campaign of this year in Greece. Their perusal has suggested to me the idea, that a brief, connected narrative of the origin and progress of the Greek Revolution would be agreeable to you and your readers. The abstract is necessarily very imperfect, but such as it is, it may be of service to those of your readers who have not leisure to compare and digest for themselves the contradictory accounts brought by the successive vessels from Europe.

In the year 1814, an Association for the promotion of knowledge and of general improvement in Greece was established at Vienna. To this association many distinguished statesmen of Western Europe, many of the literati, particularly in Germany, and most of the affluent merchants and other respectable characters in Greece itself subscribed and contributed. No political object was avowed. In general, none, probably, was contemplated. Still, however, the views of the most ardent associates doubtless extended to the political regeneration of Greece. The effervescence, which existed in Spain, France, Italy, and Germany after the overthrow of Napoleon, and the general call for improvement in those countries, could not but have had an effect in Greece, from which country about one hundred men annually resort to the Universities of Western Europe.

In the year 1820, the war of the Porte against Ali, the powerful and veteran Pacha of Yanina, broke out. In this war, the Greeks took no part; and Ali, when driven by the Turkish armies into his strong hold of the lake of Yanina, took with him more than one hundred of the most respectable Greeks in his dominions, as hostages for the quiet of the rest. By the year 1820, Ali's armies had either deserted him or been driven from the field, and he was closely besieged by the Turkish Pacha, who had been sent against him. In this state of things, in the beginning of 1821, the Greek Hospodar of Walachia died. The two Turkish provinces, Walachia and Moldavia, bordering on Austria and Russia, and wholly inhabited by Christians of the Greek faith, (though not of the Greek nation) are governed by Greek princes, called Hospodars, nominated by the Porte. This government is guaranteed to these two provinces by several treaties between the Porte and Russia. On the death of the Greek Hospodar of Walachia in January 1821, before a new one could be appointed at Constantinople, *Theodore*, a native Walachian, gathered together 60 or 70 adventurers, principally Albanians,—a kind of *Turkish Swiss*, found in every part of the empire—and with these marched out of Bucharest, the capital of Walachia, calling on the inhabitants to revolt and procure the redress of their grievances. It has been said that this revolt was effected by the gold and the emissaries of Ali Pacha. Theodore in a short time collected about 15,000 men, without plan or organization, who demanded a redress of the grievances which they suffered under their Greek governors. The Porte received the news of the revolt with little concern, and despatched officers with orders to suppress it, as one of those hasty mutinies, which are frequently happening in all parts of Turkey.

Meantime, however, a more serious event took place in the adjoining province of Moldavia. On the 7th of March 1821, a proclamation was found posted up in all the streets of Jassy, the capital of Moldavia, signed by Prince Alexander Ypsilanti, calling upon the inhabitants to assert their liberty, assuring them that Prince Michael Suzzo, the Hospodar of Moldavia, was in their cause, and intimating that the co-operation of Russia might be hoped. Alexander Ypsilanti is of one of the oldest families of Greece; his father was Hospodar of Walachia, and escaped to Russia, his life being threatened by the Porte; Alexander had been educated in a Russian military school; served and lost an arm in the Russian army, and at this moment enjoyed the rank of Major General in the Russian service. He had been an active member of the Association alluded to above, and stood in correspondence with the men of most influence in all parts of Greece. It was true that Prince Suzzo was in the secret of this revolt, although, in the first instance it was against himself. Ypsilanti's proclamation had a powerful effect.—The people rose and crowded to his standard, and he was soon in full march toward Walachia. On the way he was joined by another strong band, who had revolted at the same time at Galaez, on the Danube, and it may justly be called singular, that these three simultaneous insurrections were wholly without concert.

The news of these events produced great excitement at Odessa, of which a great part of the inhabitants are Greek. The wealthy subscribed in the most liberal manner, and the young and adventurous crowded to the banner of Ypsilanti, which was emblazoned, like that of Constantine, with the Christian Cross, and the motto, "*in this thou shalt conquer.*" Ypsilanti lost no time in sending an address to the Russian Emperor, then at Laybach; and the Emperor lost as little time in ordering Ypsilanti's name to be erased from the lists of the Russian army, and directing the Russian Consul at Jassy to denounce the revolutionary proceedings, in the name of the Emperor. Information of these measures was also given to the Porte, by Baron Strogonoff, the Russian minister at Constantinople. The Porte not wholly satisfied ordered a search of all vessels passing to or from the Black Sea; an order, at which Baron Strogonoff took umbrage.

By this time the Porte was alarmed at the progress of the revolt. The lives of the Greeks at Constantinople were threatened. Suzzo was outlawed as a traitor, and the Greek Patriach, by order of the Porte, excommunicated him and all the Moldavian rebels.—Meantime, however, the flame was spreading. Alexander Ypsilanti had his agents in all the Provinces of Greece, who received and propagated intelligence of the events in the two North Eastern Provinces. Preparations had been making all winter in the mountains of the Morea, and arms were collected and Councils held by Peter Mavromichalis, the Bey of the Mainotes, and his brave associates. At the end of March they had 8000 men ready to throw off the yoke. The news from Moldavia put them in motion, and the Turks were driven to the fortresses, in all the Southern parts of the Morea. The 30th of March, Germanus, Archbishop of Patras, raised the standard of the Cross, collected the peasantry, and after a skirmishing warfare and many mutual excesses, drove the Turks into the citadel of Patras. On the same day, the Messenian Senate of Calamata was convened; proclamations were issued, addressed to the Greeks; another to the Turks, promising them protection on condition of their not resisting; and others to foreign nations. Among the last a proclamation was addressed, by this body, in the month of May, to the citizens of the United States, of which the original was published in the last number of the North American Review.

It was highly favourable to the cause of the Patriots that Churshid, Pacha of the Morea, the ablest Turkish commander who has appeared in this war, was absent, besieging Ali Pacha at Yanina. On hearing of the revolt in the Morea, he detached his Lieutenant, Jussuf Selim, with a considerable force. Jussuf landed at Patras, pillaged the city, burned 800 houses, and massacred the Greeks, who fell into his hands, without distinction of age or sex. This severity produced a happy effect: it roused many, who had hitherto taken no part. The whole Province was in arms. Gregory a Monk, ranged the country with a cross in his hand, and took post, with several thousand followers, at the Isthmus of Corinth: and in a fews days Attica, Livadia, Acarnania, and Thessaly were in open revolt. The features of insurrection were every where the same. After some bloody skirmishes, the Turks were every where driven to the walled towns and often to the castles in the towns. Nor were the islands behind the Continent. Hydra, Spezzia, and Ipsara, the three islands where the navigation of Greece centres, formed their Senate, fitted out in a short time 130 privateers, and swept the Turkish trade from the Archipelago. The single house of Conturioty fitted out 30 small cruisers, Vovlina, a lady whose husband had been put to death by the Turks, fitted out, at her own expense, *three* cruisers and commanded the little squadron in person. These fleets raised all the islands; kept up a communication between them; blockaded the ports where the Turks were fortified, and gave life to the Patriot cause, in every quarter.

While the revolution was thus spreading in Greece, it was almost wholly crushed in Walachia and Moldavia. When the resolutions of the Emperor of Russia were made known by the Russian Consul at Jassy, a counter revolution was effected and Prince Suzzo fled from the province. Ypsilanti marched to Bucharest, but could come to no understanding with Theodore, whose movement had been purely accidental, and who had no sympathy with the Greeks. After four days' conference, they separated. Turkish armies entered Walachia; Theodore tried to make terms with one of the Pachas. His overtures were rejected, and he then, deserted by most of his followers, fled to Ypsilanti. Ypsilanti put him under arrest, tried him by Court Martial, and shot him.—These events brought dissentions into his way, and prepared for an inauspicious result.—Meantime, the rage of the Turks at Constantinople was raised to the highest, by the news which poured in from all quarters. The Grand Vizier was displaced for want of energy, and Benderli-Ali-Pacha, then in Asia, was called to the post. Benderli, with a host of Asiatic Turks, put himself in motion; on the 21st of April he entered Constantinople. The next day was Easter, the great festival of the Greek Church; and on that day, the Patriarch Gregory was torn from the Altar, where he was officiating, and hung at the door of the patriarchal palace. His crime was "having known and not having suppressed the rebellion in the Morea." His body was dragged about the streets by Jews and thrown into the Bosphorus. On the same day, the Bishop of Ephesus and two other Prelates, and some of the most considerable Greeks, were hung from the windows of their houses.—In ten days the new Grand Vizier was deposed and banished; but by the clamour of the populace his banishment was *commuted* into decapitation. A deputation of three Jannisaries was admitted to a permanent seat in the divan and the whole male population of the Ottoman Empire called upon, by solemn proclamation of the Sultan, "to relinquish the life of the cities, to mount, to resume the life of the field, the life of their ancestors."

Witnessing the march of troops to Walachia and Moldavia, contrary to the stipulations of the treaties between Russia and the Porte;—the indiscriminate slaughter of Christians; the destruction of Churches, and the murder of the Patriarch, the Russian Minister remonstrated warmly with the Porte and demanded satisfaction. The replies of the Reis Effendi were unsatisfactory: Baron Strogonoff repeated them, allowed the Porte *eight days* to reply; no reply was returned, and the Minister departed from Constantinople. On the day of his departure, an answer was sent him by the Reis Effendi, dated *back* on the last of the eight days.—Baron Strogonoff refused to open it, but sent it to his Court at St Petersburgh. Thus the negotiation was hereafter carried on between Constantinople and Petersburg, with extreme delay—the Turks gained time—and on this, as every other point, they manifestly outgeneralled the Russian Minister. The difficulty was, that Austria and England would not permit Russia to engage in a war. The Russians collected an army of 150,000 men in Bessarabia, a Province separated from Moldavia by the river Pruth, and here their interference ended. The Turkish armies in Walachia met and destroyed that of Ypsilanti on the 19 of June, and Ypsilanti himself escaped with difficulty into the Austrian territory, where he was immediately seized and thrown into the Castle *Montgatz, and is there confined to this day.* But though all regular insurrection was thus crushed, the dispersed partizans of Ypsilanti, brigands stimulated by Ali Pacha, adventurers of all kinds, profited of the state of the Provinces, kept up a warfare from the Mountains, and gave full employment the rest of the season, to a Turkish army of 25,000 men.

In now turning our attention to the incidents of the war in Greece, a very imperfect sketch only can be made. The revolt having simultaneously taken place, in four or five different provinces, it was obviously impossible for Churshid, who commanded in chief, in Roumelia, to undertake any one powerful expedition, especially as he had the siege of Ali Pacha to press. He however, detached or raised four different corps to act respectively in the Morea, Acarnania, Livadia, and Thessaly, and if possible to form a junction in the Morea. The history of the campaign will therefore be briefly told by saying, that each of these Turkish Corps de Armes was fully occupied in sustaining itself during the summer against the bodies of revolutionists in the different provinces, who began the war with clubs, and forks, and before the season was closed were well armed with guns and sabres, the fruits of their victories.

The *Naval* war was conducted with great spirit. The Capudan Pacha or chief Admiral, was very late out of the Dardanelles, and the Greeks succeeded in destroying a ship of the line, which they decoyed into an exposed position, and the Capudan bey perished with this vessel. Emboldened by this success they attempted to bring off the Greek population of Haivalt, a very flourishing town on the Asiatic coast, with a college library, and population of 36,000. The Turks resisted the Grecian fleet, a general conflict ensued, and the whole town was completely destroyed. The enterprise was principally conducted by the Samians who led the way in the revolt of the isles on this quarter. Great excesses were committed on the Christians at Smyrna, at the tidings of these events; and 50 Greeks were taken out of a Russian vessel in the port of Smyrna and hung on the shore. After these events, the Capudan Pacha left the Dardanelles, but did not succeed in bringing the Grecian fleet to action. The operations of the Turkish Admiral were confined to throwing supplies into the fortresses of the Morea and and such of the isles as remained in the hands of the Turks.

As the news of the Grecian revolution spread in Europe, not only supplies of all descriptions poured in, from Europe, but volunteers crowded to the standard of liberty. The sons of Greece especially in this hour of evil, resorted to their native land. Among them came Demetrius Ypsilanti, the brother of Alexander, also in the Russian service. Though but twenty-two years of age, he was acknowledged by the Senate of the Morea as Commander in Chief, and in this capacity issued his proclamations to the whole Grecian race, on the 24th of July. But the want of discipline and subordination, and means of all kinds was a great obstacle to the achievement of any important enterprise.

Ardour and desperation, however, supplied the place of all other resources. On the 3d of August the important fortress of Mozembasia surrendered, and about the same time that of Navarino. In both these cases, the Greek bands, exasperated by the long oppression they had endured and by the murder of their Patriarch, committed some excesses on the Turkish prisoners. Ypsilanti, unable to restrain his troops, declared that unless full power were given him by an assembly of all Greece, to enforce his orders, he would retire from the cause. This firm step produced a general conference of deputies, by whom it was resolved to call a convention of 70 members to form a constitution.—Meantime, Ypsilanti and the other commanders received full authority to execute their orders.

In Epirus, Churschid was still confined at Yanina. In Macedonia, Cassandra was sacked by the Turks, and a frightful carnage of the unarmed inhabitants ensued. In Thessaly, Ulysses, lately a partizan in the service of Ali Pacha, gained several victories in the defiles of the mountains, where he was posted, particularly at Thermopylæ. In Atica, Athens was taken by the Patriots, and in the Morea, after a hard pressed siege, Tripolizza, the capital of the province, a strong walled town, was taken by assault. To Tripolizza, the principal Turkish inhabitants, with all the moveable wealth of the province, had fled, taking with them 80 hostages of the most respectable of the Greek inhabitants. These hostages were all murdered in the beginning of the seige. Exasperated by this, on the moment of entering the city, the Greeks put to the sword every Turk they met, and were guilty of a carnage that cannot but be condemned. The person of the Commandant, the city of Corinth, and the Harem of Churshid Pacha were spared. Shortly after this great victory, the citadel of Corinth capitulated. In the month of October, the Capudan Pacha having formed a junction with the Egyptian and Algerine fleets, entered the gulf of Lepanto, and took 30 sail of small Greek vessels out of a port near Delphi, and this was the only exploit of the Ottoman navy this year; though the Turks have several three deckers and seventy-fours equal to any ships in the world.

Ali Pacha held out to the close of the year, but was very hard pressed; yet as he grew weaker a new enemy started up on the opposite quarter, in the Persians, who made work for a Turkish army in the East. The Grecian Congress assembled in November, and in six weeks completed their work, and published their Constitution the first day of the New Year.—In another communication, I shall attempt to sketch the events of 1822.

Literary Seminary for Young Ladies.

The Rev. J. L. Blake is opening a Seminary for the instruction of Young Ladies, at No 4 Derne-street, in the various branches of common education, and in the elements of history, polite literature, moral and intellectual philosophy, mathematics and natural science.

Young Ladies from the country will be provided with the best masters in music, & other branches reckoned necessary parts of an accomplished education.—The tuition will be from twelve to twenty-five dollars per quarter according to the branches taught.

Boyer's Dictionary.

For sale at this Office, very cheap, Boyer's French and English Dictionary, Edinburgh edition. Also Butler's Analogy of Natural and Revealed Religion—Buck's Theological Dictionary—Kirke White's Remains.

WANTED a number of copies of No. 7, Vol. II, of the Christian Register.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

Family Prayer Book.

JUST published, and for sale by Cummings, Hilliard, & Co. and also for sale at this office.

"A Family Prayer-Book: containing forms of morning and evening prayers for a fortnight; with those for religious societies and individuals: second edition, revised and enlarged."

FOR sale at this office, one set of Wakefield's translation of the New Testament; also Butler's Analogy, second hand.

SIX or eight steady men can be accommodated with board, at a moderate price, at No. 29 Charter st

CHRISTIAN REGISTER:

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the editor, by

JOHN B. RUSSELL.

Terms—Two dollars and fifty cents, if paid in advance or three dollars payable in six months.

PRINTING

Of all kinds executed with neatness and accuracy at this office.

VOL. III.

Miscellaneou

EXTRACT FROM CH

(*Concluded fr*

Fifthly. Having thus
highest object of Chri
the recovery of men to
shall now, in the last pl
the *nature of Christian*
We believe that all virtu
the moral nature of man,
or his sense of duty, and
ing his temper and life a
We believe that these
grounds of responsibility
tinctions of human natur
praiseworthy, any farthe
their exertion. We believ
infused into us without o
are of the nature of virt
reject the doctrine of
fluence on the human mi
goodness, as marble is hew
goodness, if this word m
be the object of moral a
than the instinctive affecti
or the constitutional a
beings.

By these remarks, we
the importance of God's
his Spirit we mean a mor
persuasive influence, not
sory, not involving a nec
object strongly to the ide
respecting man's impoten
ble agency on the heart
subvert our responsibilit
moral nature, that they
that they cast on God the b
that they discourage good
fanatical with wild concei
sensible inspiration.

Among the virtues, we
the *love of God.* We beli
ple is the true end and h
that we were made for u
that his infinite perfection
object and true resting pl
desires and unlimited cap
mind, and that without h
ments, admiration, veneri
would wither and decay.
the love of God is not o
ness, but to the strength
the virtues; that conscie
tion of God's authority a
would be a weak directe
unless nourished by comm
ness, and encouraged by
thrive amidst the selfish
of the world; and that
out a sense of the divi
hardly extend beyond an
purity. God, as he is esse
ness, justice, and virtue
motive, and sustainer of
soul.

But whilst we earnestly
God, we believe that g
to distinguish it from co
that much, which is call
Many have fallen into the
be no excess in feelings
their object; and, distru
self-possession, without
votion lose all their digni
ed themselves to extra
brought contempt on pi
if the love of God be th
its name, the less we ha
religion be the shipwrec
we cannot keep too far
ject, we always speak
sacrifice our reason to t
We owe it to truth and
that fanaticism, partial i
sions, and ungovernable
thing, rather than piety.

We conceive, that th
moral sentiment, founded
and consisting in a high
of his moral perfection
coincides, and is in fact
the love of virtue, re
You will easily judge, th
surest and only decisive
no stress on strong exc
him, and *him only*, a pio
conforms to God's mor
ernment; who shows
benevolence, by loving
bour; his delight in G
resolutely upright; his s
regulating his thoughts,
ires; and whose conv
domestic life are sway
presence and authority.
may deceive themselv
may give them strange
impressions.—Texts of
them, as from heaven.—
be moved, and their co
be undoubting. But in
ligion. The question
commands, in which his
played, and give up to
passions. Without this